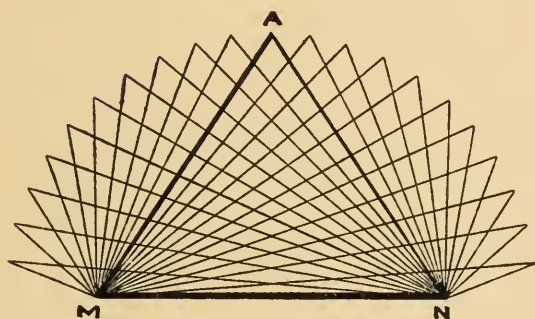


THE GREAT WORK IN AMERICA



The Philosophy of Individual Life

APRIL 1926

Volume I

Number 12

THE GREAT WORK IN AMERICA

A monthly magazine, published by J. E. Richardson, the first day of every month. This journal co-ordinates the known facts and principles of physical Nature with the demonstrated facts and principles of spiritual Nature; giving to the world an authentic statement of the teachings and findings of the Great School Of Natural Science.

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VOLUME I

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THE GREAT WORK IN AMERICA

THE SCHOOL OF NATURAL SCIENCE

(CONTINUED)

From what has preceded, I am sure it will now be possible for me to disclose that which, to my own mind, is the most stupendous fact in connection with the evolutionary history and progressive development of humanity upon this planet. And I want to state it so definitely and so vividly that my readers and students will understand and appreciate its significance as clearly as it is pictured and impressed upon my own consciousness. To accomplish this, however, will require a brief statement of details from which the finished picture may be viewed in its entirety. To that end, follow the progressive disclosure as I shall endeavor to present the details in this brief outline:

1. Throughout the thousands upon thousands and tens of thousands of our earthly years, backwards through civilizations that have come and gone so effectually that there is today no conscious knowledge or memory of them in the minds of men who make up the great general body of humanity and civilization, this Great School has existed without a single break in its continuity upon the physical plane of earth, or in the progressive effort it has made to further the constructive evolution of humanity.

2. During all the countless centuries of its sublime history and constructive endeavors, it has been the Moral and Spiritual *leavening influence* that has universally penetrated all human earthly civilizations, and kept alive and awake the active *desire*

of the human Soul for spiritual knowledge, spiritual truth, and the application of Moral Principles to the *Living of a Life* in conformity with the *right use* of knowledge. Do you get the full significance of all this? It means that, during all that we know of human history and civilization, the steady, unwavering, never-failing, uplifting moral and spiritual influence of this one institution, working in secret and obscurity (most of the time) has given to the world and humanity the constructive impulse that has been back of and under the evolutionary progress and development of the human race. In other words, the Great School has been the one great sustaining influence that has kept humanity moving ever upward and onward in direct line with the Constructive Principle of Nature and the Spiritual Evolution of Humanity.

3. Whilst this is what it has ever stood for, and still stands for, in its relation to the physical life and activities of the human race, this is but a single aspect of the threefold nature of its Great Work. As indicated in a previous statement, the School has existed in definite form upon the spiritual planes of life during the entire period covered by its activities and Work upon the physical plane of life and endeavors.

Upon the higher planes of individual life its activities and endeavors have been devoted to the education of its disciples and students in the correlated principles of individual life which constitute the moral and spiritual basis of Individual Evolution upon all the planes of individual life.

In proportion as the planes of life have ascended, from the physical through all the spiritual realms of human experience, the relative numbers of students and disciples of the School have increased. When the seventh plane of individual life has been attained, the entire life of humanity exemplifies the principles upon which the formulated Work of the School exists. Hence, it would be correct in principle to state that from the seventh to the thirteenth planes, inclusive, all humanity are members of the School and active exemplars of its teachings and principles.

In this connection, an interesting question arises: If it be true that the influence of the School is so universal upon the

celestial planes of life, how does it occur that its influence diminishes to such apparently insignificant proportions upon the physical plane?

A careful study of the principles involved in the evolutionary unfoldment of individual life upon the planet will make clear the important fact that, with the exception of the highest types of intelligence, the human race upon the physical plane represents comparative infancy in the degree of its evolutionary unfoldment. It is uneducated in the moral and spiritual principles of individual life. Its efforts and activities are inspired by impulse rather than by reason or wisdom. Its search is for selfish gratification rather than for altruistic purposes. Its desire is for entertainment and amusement rather than for the acquisition of definite personal knowledge and unfoldment. In other words, the inspiration to "*Live the Life and Know the Law*"—so universal upon the higher planes of spiritual life—seems to be lamentably wanting upon the physical plane of life. Especially is this true among the general average of human life upon the earth plane, and still more so among those below that average level of intelligence and moral development.

This infantile state and condition of humanity on the earth plane, only means that the evolution of individual human life upon this planet begins with the lowest form of the individual human upon the planet. And everything in the evolutionary pathway, above and beyond this beginning point, is the result of education, and personal effort. In point of evolutionary status the first spiritual plane is one distinct round of attainment above and beyond the purely physical, and is exerting its uplifting influence constantly upon the physical, to draw it upward in the scale of evolution. The second spiritual plane sustains an analogous relation to the first, and is exerting its evolutionary influence upon the second, and through the second upon the physical. The same analogy holds good with all the higher planes of spiritual life, and they all exert their uplifting influence upon all the planes below them, and through these upon the plane of the physical.

Whilst this produces a powerful influence upon the phys-

ical plane, impelling and inspiring men and women of the highest and most advanced intelligence upon the earth plane to put forth the personal effort in the direct line of evolutionary unfoldment—it must not be overlooked that the very largest percentage of human life upon the physical plane lies far below the level of intelligence necessary to receive this conscious impulse to obey the spiritual Law of Evolution, and make any conscious personal effort to obey it. Hence, humanity in general, upon the physical plane, is so far down the scale as to be out of reach of any direct personal impulse to make the personal effort. Nature alone, however, has planted the leaven which, in due time, lifts each and every individual upon the physical plane upward to a conscious recognition of the Great Law of Individual Evolution. From this point of development the individual begins to recognize not only the Law itself, but the fact that MORALITY underlies, and fixes upon the individual human the responsibility to align his Life with the Constructive Principle back of all Individual Evolution.

You will observe that I have not called upon “Reincarnation” to account for the apparent inequalities of individual intelligence and moral development upon the physical plane of life. This is because I want to make clear the great FACT that without the possibility of reincarnation as a means of accounting for these inequalities in individual human development and evolutionary unfoldment, Nature has so provided that the entire problem of individual human evolution might be worked out consistently, without that aid.

This, however, is not saying that reincarnation is a fiction, or that it is not true. In truth, the *doctrine* of reincarnation has come down the ages from the earliest history of individual human life upon the planet. Indeed, it is so hoary with age as to make it a most venerable institution, quite worthy of the respectful consideration of every individual who is seeking for light upon the great problem of “The Origin and Destiny of the Human Soul”. Many there are who accept reincarnation as a fact of Nature, and seem to find in it the only possible explanation of the many seeming inequities and inequalities of individual life so manifest on every hand, and in every depart-

ment of human life and endeavor. At the same time, there are quite as many, even among the "advanced thinkers" of our time, who find it an offense to their preconceived conceptions of human Life and Destiny.

I have been asked, many hundreds of times, the direct question: "Do you believe that reincarnation is a *fact*?"

Only in later years have I given a definite and unqualified answer to the question. My reluctance, in former years, to discuss the subject with my students and the friends of the Work was due, primarily, to my own uncertainty. Later on, it was due to the fact that I realized so fully the utter impossibility of making any definite declaration upon the subject which I could sustain upon the basis of exact science. I knew then, as I know now, that when I say: "Yes, I *believe* in the truth of reincarnation"—I have no means at command whereby I can demonstrate the correctness of my *belief*, however completely it is justified upon the basis of a "definite personal experience".

One of the earliest admonitions given me by my Great Teacher, in a manner to impress itself indelibly upon my consciousness, was this:

"In your efforts to deliver the message of the Great School to humanity, remember always that you are dealing with the demonstrated facts of Nature and the formulated findings of Natural Science, and not with the opinions or beliefs of men."

That one admonition has been the rule and guide of all my endeavors, from that day to this. And it has been the spirit of this admonition that has been in the background of my reluctance to present the subject of reincarnation as a definite finding of the Great School. While it is true that the School unhesitatingly commits itself to the "doctrine" of reincarnation, it does so with no desire or disposition to force the acceptance of its findings upon the subject—because it is so keenly aware of the fact that the School is not in position to demonstrate to humanity, upon the physical plane, the truth of its finding.

The one great truth which I desire to impress upon my readers in this brief installment of my theme, is the *fact* that the Great School of Natural Science is a very definite and tan-

gible institution which has an existence upon all the planes of life related to this planet. It has one definite and specific purpose which runs through all the planes of its existence. That purpose is to give to humanity, more especially upon the physical plane, as much of its accumulated scientific knowledge as humanity is qualified to receive and rightly use.

(To be continued)

Your Elder Brother,

TK.

LIFE IN ACTION

So should we live that every hour
May die as dies the natural flower—
A self-reviving thing of power;

That every thought and every deed
May hold within itself the seed
Of future good or future need;

Esteeming sorrow (whose employ
Is to develop, not destroy)
Far better than a barren joy.

J. E. RICHARDSON.

Valley of the Pines.

PINE NEEDLES

JOSEPH A. SADONY

IN THE SAME MEASURE

A man can think justly in the same measure
He has solved his own world problems.
Beyond that he must assume,
Wisely or unwisely according to his enthusiasm
And his Soul's approval.

THE EMOTIONS

The gaudy flowers fade,
Melodies become discordant,
Smiles turn into frowns,
Hope into despair,
Light into darkness
For him who has starved the emotions.
He has eaten all the food in his larder.
Now let him travel to a distant
Sparsely settled country,
And he will again find
All that he thinks he has lost.

CULTIVATION

The fault with many of us is that
We change our minds so often.
A farmer could never reap a harvest,
If he should decide no crop would be worth harvesting
As he views it when it is but half grown.
. . . As we do with many conditions we desire. . .
All things must come to fruition by growth.
And when we make a plan,
We must give it our thought and care
Until it matures.

When a storm washes away the top soil
From our garden,—
And this may be a necessary thing—
We must simply, calmly but resolutely
Set about the replacing of new soil.

HOW TO PRAY

He who knows not how to pray,
Should meditate a minute a day
Upon the grandeur of Nature.
He who believes not in prayer,
Let him meditate upon the possibility
Of a Creator of Life.
And he will have prayed.

I SEE A VISION

I see a vision of humanity
As a great cloud-like bank
Or mass of dough,
Being shaped by the Hand of God.
And being forced through a sieve,—
Each hole of which gives birth
To a human individuality.
One by one we drop from the mass.
And by inherent knowledge
When striking the ground or level.
We merge into one as closely
As society and the laws of companionship
Will allow,
Retaining our shapes and forms
According to the pressure of environments
That fill the empty spaces
Of circumstance.

MUCH IS HIDDEN

Much is hidden from those who will not seek
I often test my friends.
If a grain of truth dropped,
Fails to grow.

I do not repeat the experiment.
It is useless to try to grow certain plants
Out of season.

CREATION

We are cast up from Mother Earth for a second.
And the ground opens again,
And we are gone.
It is symbolic of creation
And of love.
We hold in the sun's rays our creation,
Before the eyes of the world.
And the next instant we swallow it up,
Into a part of ourselves.

IF A TREE

If a tree while being pruned
Could cry out,
It would rebel against the wounds being made.
It would not realize that because of the incisions
More fruit will grow.
Likewise we are tested and tried in this way.
Conditions are cut away from us.
We are deprived of an outside covering.
All for our perfection and happiness.

HE WHO LIVES

He who lives but to live,
Lives only to die.
He who lives
But to die,
Lives to live.

LIFE

An old Arab friend once wrote me,—
"Life of the past is but a dream,
Of the future only a wish."
When we give life a thought,
What is it all about?
Shall we not take life as it comes?

THE GREAT WORK IN AMERICA

What else can we do?
We have been builded this hut of flesh
By the Great Architect.
Why question the quality or quantity
Of the mortal abode?
We come into this world
In accordance with a will and law
Greater than our own.
We must leave it
In accordance with the same law.
So not having determined absolutely
Our birth and death
We can safely reconcile ourselves
To the inevitable.

PRAYER

An adoration, a supplication in prayer
Is to the man what sunshine is to a flower.

EGOISM

Man too often supports his egotism
Not by the inexhaustible supply of Truth
Obtainable,
But by the sensation he may create
In his interpretation,
Or the part he may take in its delivery.
Note the colored messenger boy
Whose face shines with expectation
Of sharing in the glory
Of the message he carries.

WHEN THE MASSES SEEK

Have you noticed how the masses seek
Some word from the Unknown
And how foolishly they run here and there,
Like sheep ready to be shorn,
Forgetting all sensible reasoning and judgment?
Becoming more ignorant as they seek
One round after another,
Sinking into superstition?

Ever ready to crown an Enlightened One
At one moment,
And at the next to crucify him?

EDUCATION

Education is the crowning point of experience.

BALANCE

The see-saw of life must be kept balanced,
For such is the law.
But ever upon the end that is high up
Will I throw my weight
For the sake of your Soul.
If you have lifted high
And dragged down the clouds from
Where they belong,
And walk the earth, half-dazed
In a spiritual mist,
While the good feet of your body
Dangle helpless,—
Do not think me cruel
If I demand red blood where red blood is needed.
And if I tell you
That well-prepared food, and care of the body,
Are as important for the Soul
As are thoughts of God.

LEADERS OF MEN

I believe that some men
Have been made leaders
And have been given great missions to perform
For Humanity
And it is far better to give to the man
Who is the Leader
One pound of sugar
So that he may be better able
To carry out the great work
Through his work and influence
Than to give to hundreds and thousands

Human beings,
One grain each,
And have all lost.

SOUL AND BODY

The Soul was given the Body as much as
The Body was given the Soul.
Each has its functions and virtues.
If the Body acquires too much influence
The Temple will become earthy.
And drift
Through lack of Soul influence
Into superstition and fanaticism,
Stopping progressive evolution.
And gradually gravitate
Through inertia into degeneracy.
Its law and testament is the pleasure of the body
And the body's senses.
This destroys the purpose of the union
Between the Body and the Soul.

EXPECTATION

I have found that we are not tested
For the day only.
The real test comes in years alone.
We pray in the morning
And expect our reward at night.
While the prayer has not yet reached the ceiling
Of our dwelling.
The seed of prayer lives eternally.
And is not governed by seconds.
Often when we pray for something
And the prayer is barely strong
Enough to stand alone.
It will be carried in the arms
Of an Angel to the Master.
And when the creator of this prayer
Has lived his mortal life,
And passes away.

An answer to his prayer
Will be delivered to his children
After his death,
As a recognition from God.
If indeed the sparrow's fall is recorded
Then the prayer of a child of God
Will surely reach on High
And be answered,
Even though the answer comes
At the pace of a snail.

A THREE-FOLD UNITY

Should we attempt or desire to awaken the spiritual sense, or develop an extension of consciousness, it is soon pressed upon our attention the necessity of preserving and holding sacred the Unities which are in us by Nature.

Man is bound in Nature in three ways. He has a three-fold Unity in God or Nature, and abiding in himself as one life. These Unities are not separate and distinct, but together they form a whole, one great realm, one life, abiding in man and making him what he is.

These Unities are the ways and means, the sources, and the transmitters of all man's powers and capacities. And it is only as these Unities are utilized in their highest harmonic values that man consciously evolves toward that goal where he may possess a joy beyond all measure, and gain a knowledge of all things as they are in their created relationships.

The first or lowest Unity which is in us by Nature is the source of all the strength, the beauty, and the powers of the physical body. It is the Unity which preserves and governs all the involuntary activities of the physical body. It quickens the heart and animates the body.

How necessary to preserve this Unity! It is our first concern. The care of the body, the matter of eating and drinking

and keeping the body clean, are most essential that this Unity be not disturbed nor unbalanced. The body must be brought into and kept in alignment with the harmonic laws of its own nature. This is the first step on the path of spiritual unfoldment. No man can fail to sustain harmony in the elements of his nature, no man can disregard the Unities which are in him by Nature, and hope to gain a consciousness of higher realms of life.

Whitman wrote:

"I have said that the soul is not more than the body.

And I have said that the body is not more than the soul."

Everything in Nature has its distinct place. The body must not be humbled before the Soul, any more than the Soul should be humbled before the body. Neither should the Soul be humbled before the mind. The Unities must be preserved.

The body must be brought to its highest efficiency and power, that man may be assisted and not hindered in his evolutionary struggle toward Completion. It must be free from taint of disease and poison. It must be used by the mind and the soul, and not misused. It has been with spiritual vision and wisdom that the teachers of men have stressed the importance of controlling the body, of preserving the body whole, to make it a "fit temple for a living soul."

This is the First Step toward Mastership.

The second Unity has to do with the spiritual life element in man. It is the Unity of the highest powers of the rational mind. It is the source and reflector of the physical desires and passions. It is the fountain head of the quickening powers of the emotions. It is the Unity that is expressed in outward activities, in deeds of kindness, in acts of violence and hate. It is manifested in appetites.

When this Unity is disturbed and unbalanced, the emotions are impure. They are unclean. Man then cannot see clearly. He sees only "through a glass, darkly". His powers are stultified. His perceptions partake of illusions. It is only as he can control his emotions, his appetites and desires, and direct them in accordance with the Constructive Principle in Nature, that

he adorns and sustains the Unity which is in him by Nature in his Spiritual Life Element.

This is the second step toward Mastership.

The third or highest Unity which is in us by Nature, is that of the Soul. It is the Unity which is in us, and yet above us. It somewhat permeates our consciousness and yet eludes us. It is difficult for us consciously to attain and to sustain. And yet it is that for which man is ever struggling. Some men have called it Salvation. Others, Cosmic consciousness, Others, Christ consciousness, or the kingdom of God. It is all the same, just a difference of terms. It is that Unity which draws the Soul upward and inward toward the source whence it came. It is the Unity of the Soul resting in the peace of God. It is the Unity which is in us by Nature which makes man a living Soul. It is that Unity by which we rest in God, and the Kingdom of God is sustained within us.

When we enter this Unity, though partially, for we are yet evolving, it is then that we have set out on our journey to meet the Christ. It is then that we enter the twilight of the physical senses. It is then when all is still that a harmonic chord is heard in the silence, and a spiritual cry of joy is made in the soul, "for if any man is in Christ, he is a new creature; the old things have passed away, behold they are become new."

And with St. Paul we are become persuaded, "that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any creature shall be able to separate us from the love of God."

HALDAN THOMAS.



INDICATIONS

The following note comes from my good friend, W. R. Edwards, of Chula Vista, Calif., and gives me real pleasure. He says:

"I wonder if you will consider the following observation in a recent Psychological Journal as indicating that your teaching on the subject of insanity is gradually permeating the medical profession. It seems to me the remedy advocated is very similar to that of the School—although expressed in different terms. Am I right?"

He refers to the published interview, of the superintendent of a N. Y. Hospital, by Dean Martin, wherein the medical superintendent is quoted as saying:

"Many people are entire slaves of convention. Its weight crushes them; they are terrified by it. When they discover that their own impulses or behavior are in conflict with what they consider absolute conventional standards, they cannot bear the shock; they seek reconciliation by all kinds of crazy ideas which develop often into psychoneurosis—and the only hope of cure is in *re-education*. The patient must be taught to re-value conventional ideas and, using them as instruments, adjust himself to the various relations of life," etc.

Friend Edwards is correct in this, that any educational method of caring for those unfortunates, is virtually new to the medical profession, and constitutes something of a departure from recognized methods.

He is also correct in that the Great School long has recognized the fact that—in all cases of subjective insanity—the entire prophylactic department of treatment must be based absolutely upon a *re-education* of the patient to a definite understanding of his relation to his environment, physical, spiritual, mental and moral. He must be taught to realize definitely that mere disregard of conventional ideas does not constitute insanity; *but*, that his personal responsibility demands of him certain constructive observance of social ethics. He must also be educated in the right development and use of his

faculties, capacities and powers, so that he may prevent any recurrence of unwholesome conditions within himself, due to pressure or interference from without.

Any system of treatment which ignores this prophylactic end of the problem, can never hope to accomplish more than the most temporary and evanescent relief—but never a permanent cure.

In this connection it may not be amiss to confide to our readers the most encouraging fact that I am now personally in touch with a number of physicians who are big enough, and broad enough, and courageous enough, and *great* enough, to step boldly over the conventional boundaries of their several medical schools, and declare their emancipation from any conventional restrictions that would bar them from the right to extend the field of their empirical labors—even to that of Natural Science.

These men are my "Brothers", and it is one of my real privileges to be permitted to co-operate with them along lines that I am convinced will result in the greatest possible good to humanity.

Merely as an indication of the good that is already being accomplished through the medium of this magazine, in the relief of subjective conditions, I am taking the liberty of quoting the following from a letter received within the Holiday week. It is but one of a considerable number that have come to me since the publication of the series of articles on "*Insanity, Its Diagnosis and Cure*".

"The typical case to which you refer, in the last number of the magazine, seems to be almost exactly the same as my own. I have been a silent sufferer from subjective control for more than fifteen years. Sometimes I have been tempted to end it all, and suffer the consequences, be they whatever they may. For I have known that if I ever attempted to tell my actual experiences to anybody, I would be immediately pronounced insane, and very likely committed to an asylum, from which I would never come out alive.

"When a friend sent me a gift copy of your wonderful magazine, he had no idea of the blessing he was bestowing upon

me; because he did not know that he was sending it to one who is *conventionally insane*.

"But when I read your article, I *knew* that you were telling the truth, and that my own case was exactly of the kind you referred to—and that I could be *cured*. You will never know the cry of joy that went out from my Soul with that realization.

"I read and re-read your instructions, over and over, until I knew them every one; and then I began systematically to apply them to myself. That night was my very first night of *freedom* in over five years of agonizing torture. I bathed myself in salt solution, as you explained, and before I lay down I knelt by my bed and asked the Great Father and the Great Friends to be with me through the night and help me to defend myself against the evil forces and intelligences that had dominated me so many years. When I lay down my fear was entirely gone. Even the hatred of these evil controls, which had filled my soul for years, was gone; and my soul was at peace and rest—like that of an infant.

"It is now almost a month, and each night I have slept as if I were in the blessed arms of the Great Father. Not once have I been even molested by the old enemies. I am a *free woman*; and I owe my freedom to the friend who sent me your magazine, to you, and to the Great Father and Great Friends whom I feel sure have restored and preserved my *Faith* in the power of *Good*."

There is much more, but the foregoing is enough to enable me to suggest to my friend Edwards, and the other readers of our magazine, the fact that the work of education is going forward along lines that seem bound to pave the way for wonderful progress—even within the medical profession—and finally bring permanent relief and restoration of many to perfect health and normality, who suffer in silence today, because they do not know where to go for the help they need.

Other questions my good friend asks me; but I shall be compelled to defer the answers until I can reach them through the QUESTION BOX.

TK.

THE TOLERANCE OF MOTHERHOOD

What has been one of the principal underlying causes of all past national wars?

What was one of the principal underlying causes of the recent international war?

What is one of the essential causes why some of our nations today are international pariahs?

This underlying cause is *Tolerance*.

"There is a perfect parity between the course of national and that of individual life. * * * The progress of nations is like that of individuals. * * * Epochs in national life are the same as in individual life. * * * In fact, nations are like individuals, for they are aggregates of individuals."—(Draper).

In further discussion, Mr. Draper states that nations are subject to the same temptations, the same desires, the same sufferings, the same downfalls and deteriorations as individuals. Individuals are subject to the same temptations, the same desires, the same sufferings, downfalls and deteriorations as nations.

What, therefore, is one of the greatest basic causes of individual wars, quarrels, inharmonies and unhappiness? *Intolerance*.

The histories of ages show that the results of Intolerance practiced by nations always have been degradation, retrogression and destruction to the nations indulging it. If the histories of individuals could be read, we should find the analogous results of inharmony, unhappiness, resentment and destruction upon the individuals who have fallen victims to Intolerance.

In a previous article we have studied the subject of Individuality in detail, and found it to be a universal and indisputable fact of Nature.

We found that this Individuality, or badge of Nature, makes every human soul different from every other living entity of its kind. Each has its individual idiosyncracies, eccentricities, merits and demerits, likes and dislikes. It causes each individual to seek his own lines of endeavor, to follow his

own path, to find his own interests, to determine his own procedure, to develop his own character and to attain his own goal of Individual Happiness.

All individualities are seeking the final goal—Satisfaction and ultimate Happiness; yet each seeks it in his own way. Some souls believe they have found it in the Methodist religion; others are sure they have discovered it in Christian Science; many others have located it in Buddhism, or Theosophy, or New Thought. A lover of music thinks he has achieved it when he is reveling in musical harmony. Artists believe they have it in art; sculptors, when they are moulding the plastic clay. Many others of the hedonistic type feel they can grasp the will-o'-the-wisp by becoming voluptuaries and indulging in sensuousness. So, every living soul is seeking happiness in his or her own way, according to the dictates of his or her own individuality.

Since Nature has made each of us essentially different, set us apart from every other living soul, given each of us a standard of life unlike any other, invested us with different appetites, passions and emotions, varied our intelligence and modified the physical instruments of our soul, is anyone in position to judge the thoughts, motives, acts, or accomplishments of any one of our fellowmen? Have we any moral right to do so? Being different from a person, we cannot understand his limitations, his difficulties, his abilities, nor his capabilities. What in one individual may be a right and justifiable act, in another individual may be entirely illegitimate and wrong. An act of thievery committed by a personally responsible individual assumes a wholly different aspect from one, for instance, performed by a person under the mental control of a hypnotist.

Because we cannot comprehend or know the individuality, the limitations, or the possibilities of our fellowmen; hence, no one of us can judge any other one of us; and since we cannot and dare not judge each other, what moral right have we to be intolerant with each other? In a final analysis it simmers down to a *moral* question, and we find that we have absolutely no moral right to be intolerant with any of our fellowmen, or with mankind in general.

The wise men of the past and the present have learned that Nature has fixed upon every individual the obligation to live his life according to his *own* standard and interpretation of Equity, Justice and the great principle of Right upon which these are founded. This obligation fixed by Nature is known as "Personal Responsibility", or "The Law of Personal Responsibility". In other words, every individual created by Nature is held responsible by Nature under her Law of Personal Responsibility, to live his own life according to his *own* standard of Equity, Justice and Right. He cannot and dares not accept his neighbor's standard of living and conform his life to it and do it with impunity. He will be held to a strict account of his life accordingly as it has been conformed to his *own* individual standard, and no other.

Upon what does this Personal Responsibility depend?

These same wise men of the ages have cogitated and learned that Personal Responsibility depends upon the individual's ability to exercise an independent, self-conscious and rational WILL. That is, it depends upon the individual's ability to exercise his Will unaided and uninfluenced, knowingly and intentionally, and anticipating the results. It is this ability which differentiates him from, and elevates him above, the animal kingdom. It is also upon this ability that he is acclaimed *guilty*, or *not guilty*, in the courts of Law and Justice, when his acts are in violation of the Criminal Law.

The question now arises: "How are we to know whether or not an individual possesses this ability?" Ah! Herein lies the crux of the problem.

We are told there are three important factors, or elements, which enable an individual to exercise this ability of an independent, self-conscious and rational Will:

1. Freedom from psychic influence.
2. Perfect brain health.
3. Knowledge.

Who of us, in the common rounds of life, are able to judge whether our neighbor, relative, or friend, is entirely free from psychic influence and domination? Who of us, outside the medical profession, or in it, can determine the condition of his

brain—whether or not it is entirely healthy, slightly abnormal, or partially diseased? Who of us can gauge the amount of knowledge he possesses?

A very, very limited number of our fellows are in any way qualified to pass judgment on their fellowmen concerning any or all of these crucial points.

Since each individual is held personally responsible by Nature to live his own life according to his own standard; since this responsibility depends upon his ability to exercise an independent, self-conscious and rational Will; since this ability rests on his freedom from psychic domination, his perfect brain health and his amount of knowledge; and since so very few are qualified to determine the extent to which he is personally responsible—then, by all the rules of logic, reason or ethics, what *moral* right has anyone of us to judge any other one of us? *Absolutely none!* And, having no moral right to judge our fellows, what moral right have we to be intolerant with them? *None whatever!*

This analysis of the subject ought to preach its own powerful sermon to each of us, that it is one of our natural responsibilities and our constant duty to practice Tolerance toward every individual—near and far—and refrain from judging him, whatever may be his creed, his beliefs, his opinions, his character, his habits, or his life; for he is only following his own pathway to the goal of Individual Satisfaction and Ultimate Happiness.

This analysis ought further to preach a potent sermon to every individual mother who honors these pages with her attention—that she has no inherent nor moral right to practice intolerance toward her children; for they are individual intelligences, just as she herself is an individual intelligence, created by Nature in her wisdom.

Many parents make the gross mistake of taking for granted that because they have been instrumental in bringing their children into the world, these children *belong* to them, body and soul, and are subject to their absolute domination and dictation. They manifest no respect for individuality, personality, originality, idiosyncrasy, eccentricity, nor even the soul itself.

"The children are *theirs*—as they hold—and therefore must obey implicitly their mandates in all things and on all planes of life.

What a wrong conception of parenthood! What an exaggerated idea of authority! What an unlawful conceit of possession! What a false interpretation of parental responsibility!

Mother, each of your children is an individual soul, from the day of its creation until the end of time—if ever that may be. Each of these children is master of his own soul, arbiter of his own destiny; and never for a moment does he *belong* to *you*, in the sense of possession. It is true he owes you a filial duty which must be respected and fulfilled; but this does not by any means mean that he must bend in submission to your absolute Will and mandate, just because you are you. It does not mean that he must live his life according to your ideas, ideals nor standards, nor follow in the beaten pathway of your journey through life. He does not *belong* to *you*—he is an individual soul, *given in charge and trust* to you by the Great Creator.

The sooner you learn this fact, dear mother, the happier will you be and the less sorrow will you suffer from disappointment, humiliation and anger, because your child goes his own way and not yours; and the sooner will you be able to appreciate and discharge your responsibility to your children, by exercising *Tolerance* toward them while they are under your charge and trust.

Surely after studying the above analysis of the subject you must realize that you do owe this responsibility to them as individual intelligences, do you not? Surely you understand that you must possess this virtue of *Tolerance* within yourself, that you may constitute yourself a constant precedent to them in the exercise of this virtue? And surely you must appreciate that you owe it to them to lead them along the pathway of Right and Happiness, by teaching them *Tolerance* toward all mankind?

In spiritual and moral things the successful mother must be tolerant with her children and abandon all dogmatism and domination. She should always appeal to the higher nature of

these protege souls, and gently but firmly lead them to know the 'Right Way from the Wrong Way', with all the Tolerance, kindness and sympathy of her soul. It is not an exemplification of Tolerance to say: "Thou shalt, or thou shalt not." That is a pure and simple demonstration of the vanity of parental authority. Therefore the tolerant mother abolishes these words from her vocabulary. If her child begins a journey over a wrong and dangerous road, she realizes that the soul of her child is following its own path; that when it has traveled sufficiently far it will come to realize it is on the wrong track, will retrace its steps and gain knowledge by the mistake, as well as profit by the experience. She follows him silently, sagaciously and intelligently, that she may avert perils by timely suggestions or diversions of his attention to other things. But never does she say—"You shall", or "You shall not". She travels along beside him as a guardian angel to protect him from unseen dangers and questionable comrades who may assail him on the way. The time will come when her loving solicitude will be rewarded—if she is faithful to her trust.

The child of this tolerant mother knows that when he has made a mistake he can go to this guarding and guiding friend for help, for comfort, for sympathy, and receive only kindly suggestions, gentle admonitions and intelligent advice. He carries in his soul a deep respect for her wisdom and courage and bears for her a feeling of confidence, admiration and love—just because she is tolerant and kind and never domineering and unjust.

Intolerance—the thieving hawk of the human soul—carries in its talons inharmony, lack of confidence, resentment, suppression, unkindness, underhandedness, vanity, selfishness, and a depressing atmosphere.

Tolerance—the bluebird of the soul—bears on its wings the beauties of harmony, confidence, freedom, kindness, humility, love, unselfishness and an atmosphere redolent of purest joy and sweetest companionship.

In the exercise of tolerance a wise mother always appeals to the *reason* of her child before rendering judgment. She carefully explains to him *why* he should or should not do so.

and endeavors to make him differentiate the right from the wrong. She never threatens him, nor appeals to his sense of Fear—he is always reached on a more elevated plane.

As the child grows up his most beloved companion, play-fellow and associate is his mother who holds his absolute confidence in all things and exerts a potent influence over him: for he knows that he is never punished without sufficient reason, and that he always has the opportunity first, to explain the *reasons* for his misdeeds. Such a young man grows up in the way of honesty, truthfulness, frankness and strength of character. This is the beautiful result of the mother's intelligent TOLERANCE.

The prudent, sagacious, intelligent mother conceals any sorrow and disappointment in the deepest depths of her heart and soul and gives her blessing to her children who are setting out on their journey of Soul's Desire. She will watch them tenderly, follow them faithfully, and protect them with all the love of her mother's nature, knowing that they must travel their own road to Satisfaction and Happiness. She will keep their home the same haven of rest and comfort, and give them full freedom in it to study along the lines of their desires. As a result of her daily tolerance toward them, she will merit their love, honor, respect, confidence, loyalty, companionship, association, admiration and harmonious communion with their souls. She will hold her lofty position as their chum, helpmate, loving mother, and ideal.

Which results are the more desirable, those of Intolerance, or those of Tolerance? WHICH PAYS?

Truly, Tolerance is the Master-Key which unlocks the door to successful and happy Motherhood.

NONETA RICHARDSON.

(To be continued)

WHAT IS COURTESY?

Here are a few of the very large number of answers to the foregoing question, which I have received, and for which I thank the writers, as well as the many others whose answers I have received and analyzed with sincere pleasure. I feel that I am justly entitled to the deep sense of gratification and real pride, in having such a large group of students who measure up to so high a standard of intelligence. More and more am I impressed with the educational value of this "New Departure", and with the fact that so many are availing themselves of its benefits. Bear in mind that the following definitions are but a very small percentage of those received, and that they are taken at random from the immense stack before me:

1. *Courtesy* is tolerance and respect for the rights, acts and views of others—expressed in politeness and kindness in all human intercourse.

2. *Courtesy* is the outward manner or expression of *Humility*.

3. *Courtesy* is sympathetic consideration on the part of a human being for another.

4. *Courtesy* is that element of Nature in individual human life which creates a harmonious contact between individual humans in the discharge of their personal duties and obligations.

5. *Courtesy* is the performance of an unselfish act in a gracious manner. It indicates a thoughtfulness for others expressed in acts of kindness. It may be described in a paraphrase of the old definition of "politeness"—"Courtesy is to do and say the kindest thing in the kindest way." Etc.

6. *Courtesy* is giving (according) to others their entire due as to their individual rights and privileges, at the same time cheerfully discharging one's own duties and responsibilities.

7. *Courtesy* is the expression of the Soul refinement in action, one toward another.

8. *Courtesy* is the outward expression of that Attitude of

Soul which impels sympathetic consideration for and kindness toward others, in the discharge of one's Personal Responsibility.

9. *Courtesy* is the proper conduct for the consideration of the feelings and rights of others.

10. *Courtesy* is a proper consideration of one's obligations to his fellowmen.

11. *Courtesy* is an act of politeness springing from a kindly sentiment based upon a deep and sincere feeling of humility.

12. *Courtesy* is the Soul's acknowledgment of equality and brotherhood with our fellowmen.

13. *Courtesy* is a conscious expression of respect to another party.

14. *Courtesy* is the attitude of Soul which recognizes and respects the "inalienable rights, privileges and prerogatives of every other intelligent Soul".

15. *Courtesy* is giving the other fellow the last piece of cake when you know of nothing in all the world you so much want for yourself; which is to say: *Courtesy* is intelligent consideration of the rights and the happiness of one's fellowmen. (But, if you'll excuse my Anglieised French,—it's d——d skairse, just the same.)

To your Editor-in-chief, these efforts on the part of our readers and friends are all exceedingly interesting, and deserve the hearty commendation of our entire "Editorial Staff".

I feel like recommending to each one of you whose definitions I have copied above, that you make a careful study and analysis of each and all of the foregoing efforts to define the term "*Courtesy*" in such manner as to express the Spirit of the Work. See how fully you can get the conscious *intent* of each writer. Compare his mental concept with your own, and I believe you will come out of the experience with the happy assurance that you have been communing with a splendid group of "kindred Souls".

Personally, I do not want to miss this opportunity to commend each one of you for the honest effort you have made to express such a concept of the meaning of "*Courtesy*" as will

conform to the real "*Spirit of the Work*".

I am sure the effort you have made will enable you more fully to understand and appreciate the definition of the Great School, which is this:

"Courtesy is the exemplification of the spirit of gracious humility, tender sympathy and friendly consideration in all human relations."

It is quite possible that some of you may feel that your own definition is better than that of the School. If so, let me remind you of the fact that I have given you the meaning of the term which the School has formulated and given to the world, in its own vocabulary of scientific terminology. A number of the definitions given above are so close to that of the School—in essence—that they might be employed with little or no confusion. And it is in this regard that I note the fine discriminative improvement in the work of the students and friends who have submitted to me the results of their commendable efforts. Again, let me congratulate you, one and all, for the excellent work you have done on this problem. I sincerely hope you feel yourselves fully repaid for all the effort you put into the Work.

As you already know, your next problem is this: "*What is HUMILITY?*"

On this, I shall expect your answers on or before April 10. The next problem thereafter is this: "*What is HABIT?*"

Your answer to this should be in my hands on or before May 10.

Your Elder Brother,

TK.

THE QUESTION BOX

QUESTION: The Great School teaches that plant life developed first in the order of evolution, and then came animal life as a later development. Do not the geological data rather indicate a simultaneous development of the two kingdoms of Nature?

ANSWER: No. On the other hand, while scientists have not gone deeply into an accumulation of scientific data on the specific subject, such as they have been able to gather and arrange in scientific sequence bear out the findings of the Great School.

Indeed, it was on this very point that leading publishers commended the teachings of the Great School as not only scientific, but "extra-scientific"—in that they anticipated the findings of physical science by many thousands of years, and then carried the subject out and beyond the limitations of physical science, into the finer world of purely spiritual matter, thereby demonstrating the continuity of Natural Law throughout all the planes of matter, life and intelligence.

QUESTION: Is sleep a normal condition on the spiritual planes?

ANSWER: Yes, in that (within certain conditions and limitations) it is one of the established provisions of Nature for the renewing and rejuvenation of the spiritual organism, very analogous to that of the physical organism.

But you will please note the parenthetical phrase—"within certain conditions and limitations". This has reference to the fact that in the refining process of the spiritual body, as it evolves from lower to higher spiritual planes, sleep becomes less and less a vital necessity—in direct proportion to the degree of evolutionary refinement and intensified activity—until the seventh plane is attained. From this point forward sleep is not necessary to the renewing and rejuvenating process of the spiritual organism.

Up to this evolutionary point, however, sleep is a necessity—but its *amount* is invariably proportionate to the degree of

refinement and evolutionary unfoldment of the individual organism.

QUESTION: Upon the physical plane of life, is sleep voluntary, involuntary, or both?

ANSWER: It may be either, or both.

For illustration: With the infant, before it has arrived at an age where it has any understanding of the process involved, there is no question as to the fact that sleep comes and goes without the control of the individual Will. In other words, during infancy sleep is entirely involuntary.

And, indeed, the same is literally true of most men and women. With them sleep seems to be quite beyond their individual control.

But, now and then, we find an individual who has made the subject a matter of deep and profound consideration. He finds that, when he is not disturbed, or when he is in a state of nervous relaxation and rest, he is able to banish from his consciousness all the conditions that interfere with sleep; and he will tell you that he is able, consciously and intentionally, to put himself to sleep. What he does, however, is merely to remove from his consciousness, for the time being, all recognition of the things and conditions that keep his attention awake and fixed upon the physical plane of consciousness. When he has done this, Nature closes the channels of physical consciousness, and he is asleep—without really knowing how and why he became so.

But there is yet another degree of Self-Control, attained after long-continued study and personal effort, in which the individual attains what is known as "Mastership". This is a development and growth, the direct result of individual effort in alignment with his individual *attention*. From this condition of *Mastery*, he is able, of his own volition, to withdraw his consciousness from the plane of physical nature, as truly and voluntarily as the average man is able to remove his clothing, put on his nightgown, turn down the cover of his bed, crawl in, cover himself and do everything else necessary to induce the relaxation of nerves out of which sleep comes to his physical consciousness.

One who has attained to the development of complete Mastership is personally able to control the channels of physical sense to a point, or degree, where it is not only possible but very easy for him to withdraw his consciousness from the plane of physical sensibility, and voluntarily close the channels of physical sense perception. In this state of development the individual is master of physical sleep.

But it must be understood that this voluntary closing of the physical sense channels produces nothing more than what we call "*physical sleep*". In other words, it produces only a state of individual unconsciousness upon the purely *physical* plane. During complete sleep on the physical plane there is no consciousness of anything whatsoever that is occurring on the purely physical plane of life.

But this must not be understood to mean that the individual *Soul* is also asleep upon all the spiritual phases of life at the same time.

In truth, so far as Science knows, the individual *Soul never* sleeps. If this be true, then what we call "sleep" is nothing more than a state and condition of individual consciousness wherein the channels of sense are closed to one or more of the planes of life upon which the individual consciousness functions.

QUESTION: Is sleep a universal need of the life processes of matter? Or, is it merely a convenience, or incident, in the activities of organic individualized life?

ANSWER: If you will follow carefully my answers to the previous questions concerning sleep, I believe you will be able to work out the answer to this question. However, to make the matter sure, it would seem that throughout the evolutionary development of individual consciousness, what we call "sleep" is a "universal need of the life processes", until the Soul has evolved to the state and condition of the *seventh plane*. From the time, however, that the Soul arrives at the plane of individual unfoldment corresponding to the *seventh*, that need—which has been "universal" up to that point of evolution—is entirely overcome. If I have not made the matter clear, please ask any other question that will bring out the

specific point, or points, you desire to have me elucidate—and I will do my best.

Your fourth question on the subject of sleep is fully covered. I believe, by what I have said in reply to the three questions immediately preceding.

QUESTION: Is the Law of Compensation balanced by rendering spiritual or psychical service in payment for physical material service? Or, is it required that each obligation be met upon its own plane?

ANSWER: Wherever payment is possible upon the plane where the debt was incurred, the Great Law requires it. But there are many conditions which make this impossible, wherever this occurs, it is one of the wonderful and happy consummations of individual life, that Nature has provided a perfect *equivalent* upon other planes of life.

QUESTION: Does organic matter, after disintegration, become inorganic again?

ANSWER: In a purely scientific sense, we often make a mistake which has a direct bearing upon the answer to this question. For illustration: We almost universally speak of a tree, or other vegetable growth, as organic matter. And by this designation we imply that *all* the physical matter that enters the organized body of a tree, for instance, is strictly and scientifically "organic". This is not true. In fact, in the process of organizing a tree, or other plant, Nature utilizes a considerable percentage of matter that has not been refined and raised in vibratory activity to the complete level of pure organic matter. The same is even true in the bony structure of animal organisms. While it is true that *all* this matter has been utilized by Nature in forms of life that we call "organic", nevertheless, it has not all been fully transformed and transmuted into pure *organic*. Wherever this is true, when disintegration occurs, there is always a very small residue that reverts back to the inorganic condition of matter.

Scientists, however, do not often make mention of this fact; because it is not really necessary for them to do so in order to differentiate between organic and inorganic, within the meaning of those terms as they employ them.

QUESTION: What are the constructive Guide-Posts in the direction (rearing) of a child? May the child's intuitions be relied upon for its physical needs? Or, is it necessary for the parents to use their understanding of its needs, in the ordinary life of today?

ANSWER: At physical birth the mental and psychical and moral equipment of the child is just as inadequate to its demands for protection as are its physical equipment and powers. We all know that if an infant, at birth, is left to its own resources, death will be the result in every instance. Hence, it must be clear that, during infancy, it is necessary for those who possess greater wisdom than the child, to assume the responsibility for its guidance and care. The parents, being the "natural guardian" of the child during its infancy, are not only the legal but the *natural* guardians, until the child arrives at an "age of discretion" that will enable it, safely and wisely, to direct its own life.

This leaves just one vital point yet to be determined, namely, the element of Time—when the child arrives at a point of individual development beyond which it possesses sufficient knowledge, discretion, power and wisdom to be entrusted with the responsibility of its own individual care and guidance.

While the law of the land fixes 21 years as the legal "age of discretion"—the age at which every normal individual man and woman reaches the legal age of personal responsibility and moral accountability, we all know that the average child is permitted to assume responsibility for the direction of its own life much earlier. Indeed, at the age of 10 years, the average normal child of today has taken over the reins of its own government to such an extent that very little, oftentimes nothing at all, is left for its parents to do in their capacity of natural guardian.

There can be no doubt that, in the beginning of each child's life, the responsibility for its guidance, direction and education rests entirely with its parents—in just so far as they are capable of discharging that responsibility.

A very large part of their responsibility is the education of the child—and this means along all the lines of its evolutionary

development—physical, mental, moral, spiritual and psychical. It is their responsibility to teach it the salient *facts* of life, the *relation* of these facts to its *own life and development*, an understanding of its own faculties, capacities and powers, and how to use them rightly. This means that, as rapidly as it is possible for them to do so, they must so guide and direct and instruct it, that they will thus help it develop *SELF-RELIANCE*. In exact proportion as they accomplish this development of Self-Reliance, they equip it with the ability to assume responsibility for its own direction and guidance and thereby relieve themselves from that responsibility.

It is a recognized principle of individual education that those who receive it are thereby charged with the obligation to make constructive use of it. The responsibility of the parent to the child, therefore, does not cease when it has been equipped with such education as the parent can give it, but only when it has been taught to make a "Right USE" of the knowledge it has gained. And this involves the entire subject of *Morality*.

This entire subject has been considered by our associate editor, *Noneta Richardson*, in a series of articles which have been running in this magazine since its first issue, and are still in progress. I am hoping these articles will, in due time, cover the subject much more fully and satisfactorily than it is possible for me to do in the *Question Box*.

QUESTION: Is dental work, as practiced today, beneficial to the body? That is to say, is it constructive in its effects upon the body? Or, will Nature take care of the conditions, if the individual leaves them to her?

ANSWER: This question seems to be based upon a philosophy of life which might be termed "Non-interference" with Nature's processes. I have no right to assume this. My questioner may have had in mind nothing more than is indicated or suggested by the mere words he has employed. I have heard, however, that there are those who refuse to have dental work of any kind done, because it involves the use of destructive means that interfere with Nature's plan and purpose for the human body. The subject is somewhat complex and intricate, and by answering it "off hand", or without due consideration

of each and every aspect of it, one might easily run into error unwittingly. I desire to avoid this, if possible. Follow me closely, and see if you can discover an error in my logic:

1. Dentistry is based upon the *fact* that our teeth, as well as the gums and surrounding tissues covering the roots of the teeth, become diseased. For some reason we do not understand (and are therefore unable to anticipate and avoid) one of our large and important molars begins to ache. The jaw swells, becomes intensely painful, and we know that the nerve of the tooth is dying. If we leave it alone, the process goes on and on, in a natural progression, until an abscess develops a large pocket of pus under the root of the tooth.

2. We now have a destructive development which is a most painful *fact*, and the problem is what to do with it. Once the destructive process has developed this painful *fact*, we know (by following the history and development of thousands upon thousands of similar cases) that if we assume the position of a "neutral" in the battle that is going on under and around the root of the tooth, as well as inside it, a number of things will occur:

(a) The tooth will slowly decay.

(b) The same destructive condition will be transmitted to the adjacent tooth on either side, and through their like decay, to other teeth, until virtually all the teeth will become diseased.

(c) But this is, perhaps, not the worst condition we must anticipate. Wherever decaying matter exists in the human body, Nature sets in motion her activities to remove it, and thus stop the decay and cleanse the body from further destruction therefrom. But so long as we remain neutral, and refuse to help Nature, by opening the abscess, emptying the pocket of pus, cleansing the root of the tooth and repairing such damage to it as may have occurred—or, if necessary, pull the tooth entirely and thus stop the spread of its poison—Nature is compelled to make use of her only remaining process, namely, absorb the poisonous pus into the blood stream and carry it off through the circulation, if possible.

But experience proves that this slow and labored process of absorption, and expulsion through the blood stream, often re-

sults in diseased conditions of the entire system—from which rheumatism (in all its many and distressing and most tragic forms) develops, until the entire physical body is nothing but a storehouse of accumulated and accumulating PAIN—until merciful death comes to our relief. The same poison that began in the decaying tooth may, in like manner, produce a number of other equally distressing and fatal diseases, unless something is done in the beginning to remove it and thus stop its absorption and spread throughout the entire system.

Now, these are some of the inevitable *facts* with which we have to deal.

Suppose, when the tooth first began to ache, a good dentist had been called into the battle. He examines the condition and finds that, by removing the nerve from the tooth, draining the pus that has accumulated, cleansing the diseased tissues and permitting Nature to eliminate all the poison without having to absorb it into the blood stream and expose every part of the entire body to its destructive action—he can stop, or enable Nature to stop, the disease and its spread to other teeth, and leave the patient with 27 or 31 perfect and healthy teeth and one “dead one” (which is causing no damage now, and is rendering a fair degree of real service). The question is whether the “dental work” thus accomplished, is “beneficial to the body”. Or, whether “it is constructive in its effects upon the body”. Or, whether Nature will take care of the condition without the aid of the dentist.

The simple fact that Nature did *not* take care of it, in the first instance, answers the last question in the negative. The **fact** that the disease spread from tooth to tooth, until they were all affected, and the body was filled with poison it could not eliminate fast enough to stop the disease in time to save the other teeth, and prevent rheumatism and other ailments, tells us unmistakably that, once a tooth becomes ulcerated, Nature must have the aid of the intelligent cooperation of dental skill, to remedy the evil and restore the mouth to perfect health.

It may even be necessary for someone to remove the first ulcerated tooth, in order to drain the ulcer, cleanse the tissues and stop the diseased condition from spreading until the gen-

eral health of the entire body may become dangerously affected.

And the pulling of a tooth, without reference to other things to be accomplished thereby, can hardly be considered a "constructive" act. Insofar as the tooth itself is concerned, we are safe in saying its extraction is "destructive". But so is the ulcer at its root. And, in the interests of the general health of the entire body, it becomes merely a question as to which is the greater evil. Judging from the history of such cases, it would be difficult for any intelligent individual to draw any other conclusion than that the pulling of the tooth is, far and away, the lesser of the two evils; and, hence, the less destructive. In truth, whatever destruction it involves is of a remedial nature, for the purpose of preventing much greater destruction.

Therefore, if it becomes a question in the mind of my questioner, whether dentistry, of the character suggested, is justified in the interests of the general health of the entire body, I believe he will agree with me (as well as with the scientific and philosophic world in general) that it is just because of its beneficent and remedial effects upon the entire body that it must be regarded as morally right and physically beneficent.

Doubtless, if humanity in general knew enough to prevent the teeth from ever becoming diseased, and would then use that knowledge rightly, we might go through life with perfectly healthy teeth, and thereby remove dentistry from the professional world. But that is not the truth today. Men and women and children are all vastly ignorant as to causes and conditions that lead to dental diseases. Their mouths become full of diseased conditions before they are aware of the fact. The time comes, in the life of 99 out of every 100 individuals who have reached middle life, when he must face the problem of whether he will go to a dentist, or let Nature take care of his mouth full of diseased and decaying teeth.

Just here I am reminded of certain statements made to me, within the last two weeks, by a dentist I have known for many years, and whose reputation for integrity has never been questioned, so far as I know. He said, by way of illustrating some of the unpleasant phases of his work, that he had just recently

extracted two large molar teeth from the mouth of a young married woman whose dread of pain had impelled her to put off the matter until the odor of decay upon her breath was so horrible that he was compelled to wear a mask, covering his own mouth and nose, in such manner as to prevent the sickening odor from producing nausea until he could not work over her.

He found the roots of both teeth decayed, with great pockets of pus underneath; and in either pocket was a "maggot" half-an-inch long.

He said such cases are far more frequent than anyone, outside his profession, would be able to believe possible.

I have an acquaintance whose mouth full of decaying teeth and rotting gums produce such a horrible odor that, within five minutes from the time he enters an average sized living room, the entire atmosphere will be so charged with the sickening odor as to be a sickening offense to every individual in the room. No doubt the extraction of his teeth would lay bare a considerable number of robust maggots.

In the face of these simple facts, it does not seem possible that any intelligent individual who has learned of them, could hesitate a moment to answer such questions as those above propounded.

We find that an individual of the rodent species has attacked one of our beautiful, large and valuable ornamental trees. We do not hesitate a moment to go after the offender with whatever means at command to destroy him. And when he is dead, we take our proper instruments and cut away all the dead timber he has caused, fill up the hole with cement and thus stop all further decay. In a short time Nature has repaired the damage and our tree is hearty and well again. While we had to use the knife on our beloved tree, and cut away some of the healthy tissues (thus making use of a locally destructive method), nevertheless, by so doing we save the life of the entire body of the tree, it may be for more than a hundred years, during all of which time it is a beautiful ornament which gladdens the heart of every beholder.

And, getting back to a definite answer to the question, this

seems to be a very fair illustration of the results of modern dental work. I have seen men and women who had so neglected their teeth that some of them had decayed, leaving only blackened and rotting roots projecting from the tops of the gums, with ugly, deformed snags visible above and below—until it was a positive offense to all my artistic and nervous sensibilities, just to look into the cavity called a mouth; which had become a hot-bed of destructive disease germs, with a wrecked forest of dead and decaying snags, the remains of a once beautiful grove of live and healthy teeth.

The proper attention of modern dentistry, had it been employed in time, would not only have preserved most, if not all, of the teeth; it would also have prevented the poisonous germs and accumulation of toxic conditions, generated in the mouth, from being driven into the blood stream and setting up destructive complications throughout the entire physical body. A series of careful medical records in such cases, has demonstrated, and will demonstrate over and over again, that wherever such conditions in the mouth are neglected and permitted to continue, the toxic conditions thus generated soon get into the circulation, and thence into the entire physical system; and the result is the development of a number of distressing and dangerous diseases which materially increase the death rate.

The Great School holds that whatever methods can be employed to arrest this condition and reduce the death rate is morally and ethically permissible. And this is true even where the method to be employed involves a certain amount of harm. In other words, many of the remedial methods employed in the preservation of life and health involve choosing "*the lesser of two evils*". For illustration: An "accident" results in so crushing and mangling my hand that—according to the best medical knowledge—infection has reached a point where my death is imminent. I am assured that my life depends upon the removal of my hand. Now, we all know that the surgical operation of removing my hand involves a certain amount of actual damage to me; but whatever it may amount to, it is not equal to the loss of my *life*. Hence, if it comes to a question of which I shall lose, my hand or my *life*, the School holds that I am

morally justified in sacrificing my hand to save my life. And this is only choosing "the lesser of two evils".

On exactly the same ground, modern dentistry is morally admissible, even though most of its methods involve some small degree of "destruction", in a purely local and circumscribed sense.

And this, I apprehend, is the specific angle from which my questioner desired to have his question answered.

In other words, whatever harm results from modern dentistry, is immeasurably less, in the aggregate, than that which results from "letting Nature take care of the condition"—in view of the woeful ignorance demonstrated by humanity in general, concerning the care and prophylactic treatment of the teeth.

TK.

GO ON

Go on, go on, go on, go on,

Go on, go on, go on;

Go on, go on, go on, go on,

Go on, go on, GO ON!

By J. E. Richardson.



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